

# St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

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VOL. XVIII.

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(FOR ST. ANTHONY'S MESSENGER.)

## SS. Sebastian and Florian.

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Dear Saints, and Protectors 'gainst sickness and fire,  
Watch over our lives ; guard each heart and each soul ;  
Keep far from our homes ev'ry danger and strife ;  
Hold flames and dire pestilence 'neath your control.  
Stand watch o'er our loved ones ; give unto them strength  
To conquer each enemy lying in wait ;  
Impart to their hearts the true knowledge of God,  
That Him, and your virtues they may imitate.  
Have pity on those who, in exile of life,  
Are weightied with burdens, are sore and distressed ;  
Point to them the haven where endeth all pain,—  
Where reigneth pure harmony, gladness, and rest !

— Amadeus, O. S. F.



## The Tertiaries' Corner.

Lessons from the Lives of Saintly Tertiaries.

(Written for ST. ANTHONY'S MESSENGER by O. F. M.)



### St. Cornelius, Martyr.



CORNELIUS, a native of Holland, was early trained to fear God and reverence His ministers. Even while a boy he loved to spend part of his time in the Franciscan monastery at Gorkum, his home, doing the chores for the gardener and running errands for the cook and others. His modest, cheerful and respectful conduct endeared him to the community and induced the Guardian to receive him into the Third Order and allow him to make his home in the monastery. Cornelius, overjoyed at this good fortune, endeavored to assist at the different religious exercises and copy the pious practices of the friars. He cheerfully and readily lent a helping hand, wherever wanted. Still his humility and good sense never permitted him to overlook the respect he owed the religious—he always knew his place.

The Divine Master, who loved to dwell with the lowly and sincere, blessed Cornelius in many ways, showed him numerous extraordinary favors.

Cornelius lived in a time of religious strife and turmoil. Duke Lumay, a leader of the enemies of the Church, had taken possession of the town of Gorkum and thrown the entire Franciscan community into prison. Cornelius refused to leave his benefactors and gladly shared the prison with them. The Calvinists, filled with hatred for everything that reminded them of Rome, demanded of the friars to renounce their allegiance to the Pope, deny his primacy as well as the doctrine of the Holy Eucharist. The entire community steadfastly refused and solemnly promised to rather yield their lives than deny any article of faith. Most cruel torments were heaped upon them in return, until merciful death claimed them on July 9, 1572. Pope Pius IX. solemnly canonized these faithful children of St. Francis in the year 1867.

#### REFLECTION.

All Tertiaries ought to be deeply interested in the great international Eucharistic Congress that will meet in Montreal, Canada, from the 6th to the 11th of this month.

In a Catholic parish the Holy Eucharist must ever be first and foremost, and the children of the Seraphic Saint ought to take a special pride in guarding the palace of the hidden Lord. St. Francis loved the Eucha-



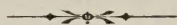
rist. His reverence and faith would never allow him to receive the order of priesthood—he was only a deacon. Devotion to the Blessed Sacrament has always been a favorite practice among Tertiaries. The Holy Eucharist is the central mystery of our holy religion; it is the life of the Church. For it grand churches arise, costly vessels and precious vestments and magnificent altars are provided. All that is grand and great in music and art is employed in its service, and the faith of priest and people give life and meaning to it all. “Venite adoremus!” Come, let us fall down and adore our hidden God. Without the Holy Eucharist our service would be as shallow and our churches as uninviting as the temples of those who wander away from the Lord. To enter a church where the Blessed Sacrament is kept, is like entering the vestibule of heaven. A feeling of rest and reverence and home overtakes one. We feel the presence of Him, whom our eyes see not. The silence of our churches is eloquent. “God is in His holy temple; let all the world be silent before Him.”

Dear Tertiary, love to visit our Lord in his lonely tabernacle. How often do you not pass his earthly home! Will not love urge you to step inside and greet your best friend? He does not ask much of your time. He knows that household duties and other occupations to which he has appointed you, demand the greater part of your time. But a few moments—can you not spare them for God? Think of the minutes and hours daily given to gossip, sleep, amusement, idleness or needless occupation! Would they not be better spent in the company of Christ? It is encouraging to see men and women, on their way to and from work, by a short visit draw down God’s blessing upon themselves and their work. Blessed are they and blessed is their work, for God works with them. They are the happiest people in the parish. God is always true to his friends.

And though we live at a distance from the Church and find such visits very inconvenient, if not impossible, visit our Lord in spirit and get his blessing. Pause a moment in your work and fix your mind on the tabernacle, though it be far away, and unite your efforts and with those of Jesus and He will be pleased with these spiritual visits. He is the best counselor, the most skillful physician, the cleverest lawyer. “Come to me, all who are heavily burdened and I will refresh you.” Pour out your heart to Jesus. Tell him your joys and your sorrows, your plans, your failures and your successes, tell Him your temptations and your victories, and tell Him not in chosen words, but in the language of a loving heart and you will find rest for your soul.” Ask Him to guide you, and direct your children in the choice of a state of life. It is sad to behold, how some parishes never bring forth a vocation to the priesthood or religious life. Ten and twenty and fifty years pass by and no vocations. As long

as Jesus remains a mere presence and the priest or people, or both have little regard for Him, practically ignore Him, special graces are few and will be scantily given.

If your means allow it, seek to make our Lord's home attractive. A bouquet of flowers is the language of love and gratitude. Be willing to offer your spare moments to the parish priest in aiding him in his efforts to always have the altar and tabernacle as well as its linens and furnishings in a neat and proper condition. Nothing bespeaks a loving heart better than this. If Jesus is your treasure, your heart will be with Him, and the neatness of his earthly home will be for you not only a duty, but an honor and a sacred privilege.



## The Indulged Blessing, Commonly Called "General Absolution."



THE term "General Absolution" had and still has divers meanings. But since the Sacred Congregation of Rites, by decree of May 7, 1882, has revised and strictly defined the various formulas of absolutions and blessings until then in use, the expression "General Absolution" is now applied only to that formula used in *Regular Orders* by which the Religious enjoying that privilege, are absolved from all censures, and all transgressions of the Rule, the vows, statutes, etc., after having been duly confessed.

The "Indulged Blessing" imparted to the *Secular Tertiaries of Saint Francis* is, therefore, not a "general absolution" in the above sense, although for brevity's sake it is commonly called so. We shall now try to explain what this "blessing" really is, what is required to gain the Plenary Indulgence attached to it, and when and where it can be received.

This *Indulged Blessing* is a benediction imparted by Holy Church, to which a Plenary Indulgence is attached. The days on which it may be received by Tertiaries, are given in the list of indulgences published each month in the MESSENGER, and designated by the words: *General Absolution*.

By this blessing the Church invokes the grace and assistance of God on those to whom it is imparted. She asks God to grant them protection from the snares of the devil, divine assistance and mercy, aid in overcoming the consequences of sin, healing of the spiritual wounds that remain after the remission of sin, and, especially, the infusion of those sentiments of contrition which are essential for the gaining of the Plenary Indulgence. These prayers are not merely a petition, but a real



and true benediction, imparted by the Church, and based on the merits of Christ who has promised to hear the prayers of His Holy Spouse.

To gain the Indulgence connected with this blessing, it is necessary to pray for some time for the intentions of the Holy Father the Pope, and to receive the Sacraments of Penance and Holy Eucharist.

This blessing may be imparted either *privately* in the confessional immediately after confession, or publicly, in a meeting of *Tertiaries*. In the confessional Tertiaries may receive it from every approved confessor, but in public it is reserved to the Superiors of the Franciscan Orders and to the Directors of the Third Order, the Visitators and their legitimately appointed delegates. In the confessional it may be imparted already the whole day before the feast for which it is granted. (July 21, 1888.)

Tertiaries, who for *just reasons* cannot go to Church to receive the Indulged Blessing on the days appointed, if such are week days, may receive it during the octave of such days, but *only on a Sunday or Holy Day of obligation*. (Jan. 16, 1886.)

The prayers, however, prescribed for gaining the indulgence, shall be recited on the days for which the indulgence is originally granted. Tertiaries receiving this Blessing on the days specified, but from a Director of another, than their own fraternity, nevertheless gain the Indulgence. (Jan. 30, 1896.)

Sick and convalescent Tertiaries may receive the Indulged Blessing on any day within the octave of the day for which it is granted.

*Tertiary-Priests* who are prevented from coming to receive this Blessing with the other Tertiaries can receive it on any day within the octave of the feast. (Feb. 11, 1903.) Finally, Tertiary-Priests who legitimately impart the Indulged Blessing to the assembled Tertiaries, *can themselves thereby gain* the Plenary Indulgence. (July 14, 1900.)

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### Partings.

One of the keenest sorrows and the most profitable disciplines of life is contained in the one word "Good-by." Our hearts were made for God, and their only true rest is in Him, and yet while hearts beat they never cease to form ties and attachments, which, however pure and good and holy, bring pain and suffering in their train, since "here we have no abiding city," and parting and separation are therefore inevitable. The faithful soul welcomes, though with tears, the opportunity of uniting her heart, severed once more from earthly ties, to the Divine Heart of Jesus. God alone, she murmurs, and presses resolutely on, recognizing the holy Will of God in all things.

## The Nativity of the Blessed Virgin.



VERY eighth day of September we are asked by the Church to commemorate the Feast of the Birth of the Blessed Virgin. We are led to think of what that day meant for the world. Before that day the world was under the wrath of God, because of the sin of our first parents. For four thousand years sin's awful cloud stood between heaven and earth, and shut out the light of the divine countenance; but with the coming of our Blessed Lady's birth all things began to be changed, for, conceived without sin, she was to be the promised Virgin that was to give a Savior to the world, and He to be no other than the Son of the Most High.


All the Feasts of the Blessed Virgin are very dear to the Catholic heart, but the Feasts of her Immaculate Conception and of her Nativity are particularly so. Of her Nativity we love to recall it as the dawn before the day, the presage of better things, the promise of emancipation from Satan's enslavement, through that other birth in time of Him who would be born of her, the Redeemer of mankind. Happy day, then, that marked so great a change! And happy she through whom the blessing came!

We who felicitate Mary on her glorious Birth, should felicitate ourselves upon being so much blessed by it. And how may we show our gratitude to God and to Mary, His holy handmaid, unless it be by leading most pious lives so that we may one day reap in heaven the fruit of that redemption which she in the divine mercy was the worthy instrument to bring about?

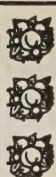
Let us, while commemorating her Birth, ask of God the grace to be born in spirit again with her. If we seek her motherly care she will gladly bestow it on us. But to be her accepted children we must strive to imitate the perfections of her divine Son and her own perfections. He told us to learn of Him, to be meek and humble of heart, and His Blessed Mother was a model of humility and of all the virtues. Grace it was that made her so and grace will be ours to become good and holy if we only ask for it, and we can best receive it by seeking it through her powerful intercession.

Deign then, O Blessed Mother of God, to make us thy children, and keep us in the way we should walk by the graces thou wilt obtain for us. Let each day be a new day of grace, that by its light and help we may one day reach the heavenly mansions, there to be with God the Father, Son and Holy Ghost, and with thee, Heaven's Immaculate Queen, and all the blessed through all the ages of eternity.—(*Bishop Colton.*)





## Pious Union in Honor ..of the.. Holy Ghost



"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical*, May 9, 1897.

(For ST. ANTHONY'S MESSENGER.)

### Thoughts on the Divine Paraclete.



THE Holy Ghost dwells primarily in the soul, and gives to it its true life, and since the soul is in the body the Holy Ghost dwells therefore in our bodies.—*St. Augustine.*

To adore God in spirit . . . is to adore Him by the acts and affections which the Holy Spirit suggests, for the intentions which He inspires, and for the ends for which he communicates His graces.—*St. Basil.*

Let us not desire to have authority over any one, but to be subject to all (lawful superiors) for the love of God. Upon those who act thus and persevere, the Holy Ghost will rest, and He will make His abode with them.—*St. Francis.*

In reflecting that no one is able, unaided by the Holy Ghost to conceive a good thought, nor to invoke as he ought the holy name of Jesus, we shall renounce our own spirit, to give ourselves up to the Holy Ghost, who deigns to supply our weakness.—*St. Francis of Sales.*

Your heart cannot truly love Jesus Christ unless it possesses the Living Fountain of peace and holy love, which is the Holy Ghost—*St. Paul of the Cross.*

Sailors put out to sea as soon as they perceive a favorable wind is blowing; with like promptitude ought we to act when we feel the influence of the Holy Spirit.—*Ven. Louis of Granada.*

The Holy Ghost admonishes us in awakening our memory, teaches us by enlightening our reason, and by His grace, He moves our will unto good.—*St. Bonaventure.*

The Holy Ghost comes as a fire, consuming the dross, and purifying the gold—*St. Augustine.*

"Fire enkindles fire! Let the fire of Thy Divine Love, O Jesus Christ, Incarnate God, inflame me, with an ardent love of Thee!—*St. Mary Magdalen of Pazzi.*

The grace of the Holy Ghost, knows not what it is to be tardy and slow of action.—*St. Ambrose.*

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.



(FOR ST. ANTHONY'S MESSENGER.)

## Choose the Last Place!



O the children of the world this will seem poor advice, but to the followers of Christ nothing could be more advisable, nothing safer in order to gain heaven. What is meant by the last place? It is the place occupied by the poor and humble in this world; the workman, the day-laborer, the farmer, the servant and the like, are little in the eyes of the world, of no importance whatsoever. The last place is filled by all such, who must obey others and who cannot boast of so-called higher education, money, influence, pull and the like things that are practiced every day in higher society. Thousands of noble souls live hidden from the world, doing good and serving God in the simplicity of their heart, and thousands again, whom the world knows not, are doing more good than the drones, who occupy high positions and hold the first place!

Such is the world! He who does not shine in society, whose name is not printed in large type, and who cannot add high sounding titles to his name, is nothing. People do not look at him, he holds the place of poverty, of what use is he? We need not wonder at this, for Holy Scripture tells us that all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life. Again we read that the chief is honorable, but the poor man counts nothing and is cast aside like a stone along the roadside. Is it not true, that some men, who are high up in office, can dress well, and hold their head high, do quite often look down with scorn and contempt upon the poor laborer, whose clothes are not up to date and whose ways are somewhat antiquated?

Is this right or wrong? Is the last place really despicable, and does it make man less worthy of our respect? Holy religion teaches us that we are children of one and the same Father in heaven, that He looks down upon the humble. We are reminded by St. Paul that there



is but one faith, and one baptism. We are told so plainly that God is no respecter of persons! And if God makes no distinction, why should we, miserable, poor sinners that we are? What a shame and disgrace to religion must it not be, when a master or mistress speaks in a haughty manner to the poor servant, as though they had no human feelings! If we would but remember that in the eyes of God we are all alike, and that all the honors and dignities of the world do not make us a particle better, but only increase our responsibility, we would never despise our poor neighbor, simply because he is poor and cannot live as high as the children of the world live. And how happy must the poor man feel to know, that God makes no distinction between rich and poor, and that the glories of heaven are for all, who love God and serve Him from their whole heart by keeping His commandments!

The people often consider the last place as less desirable because it brings so much of misery and trouble. Here the one man complains that he cannot earn his daily bread, the other one says, the times are so hard and one cannot save money to clothe and feed a large family, and the like. Many of these complaints are true, but all complaining in the world will not change things. We shall always have poor people and rich men, who will hold tight to what they have and try to get more. Such is the world! But, my dear friend, has not the rich man his troubles, too? Just think of the immense competition nowadays, and how our business men often spend a sleepless night, figuring out, when and where to get the next contract, for if there is no work for you, there is no profit for the boss. That's what many men forget when they complain about their hard lot. Are the kings of the world really so happy? No, my dear friend, and I feel assured that the average workman has a more peaceful life than they have. The marble palaces have doors and windows through which the crosses and trials enter and make for the crowned head a bed of thorns. Quite often these troubles culminate in a war, just or unjust, and misery fills the lands of the king. Is that so very pleasant, and would you, my friend, like to shoulder the responsibility for such a war and its sad consequences? Your coat may not be embroidered in gold and your home-coming may not be heralded by the blasts of trumpets. What of it? You have a loving wife to meet you when you come home from work and perhaps a bunch of children to greet you, and I tell you, my friend, this is worth more than all the kingdoms of the world. What are the rich and to what does all their money amount, if they have no peace with God and their neighbor? What good will a fine home do, if father and mother are not living as husband and wife in that home? What good will it do the lady of the house if she can cover her body with the finest silks and

deck herself with diamonds and precious stones, if she is not a true wife and if her husband is not what God wants him to be? Open your eyes and see for yourself, and you will find how little true happiness the rich of the world have, and how much more blessed are the poor, who follow Christ, the Lord.

Christ was born in poverty, lived like the poorest of the people, and died like a criminal, and still He gained the glories of heaven. Christ, the Son of God, stripped Himself of all things, although He is the King of kings, to teach us that the last place, that is, humility, self-denial, penance and mortification lead to heaven. The last place preserves us from many dangers, for they who have plenty money seldom do much good with it. To many it is the beginning of ruin and the door to hell. So thank God if you are but a plain and ordinary mortal, for Christ is your model of perfection, and the best proof of the truth I have laid before you in this sermonette. And, if you perhaps stand high in this world and hold a responsible position, do not become proud, for God who called you to it, may take it away from you any moment. Be humble, for to the humble God giveth His grace!

B. B.



### **After Holy Communion.**

The most solemn moment of life is that of thanksgiving. You then have at your disposal the King of heaven and earth, your Saviour and your Judge to grant you whatever you ask of him.

Consecrate, if you can, one-half hour to thanksgiving, or at least, at very least, one-quarter of an hour. It would be better, if necessity required it, to shorten the time of preparation, so that the thanksgiving might be lengthened; for could you find a moment more holy, more salutary than that in which you possess Jesus in Body and Soul?

To abridge one's thanksgiving is an ordinary temptation. The demon knows the value of it, and self-love, nature, fears its effects. Fix, then, the time of your thanksgiving, and never retrench one moment of it without a pressing reason.

Thanksgiving is absolutely necessary if we would not have communion, that action so holy, degenerate into a simple pious practice. You have not at heart, you do not appreciate what you do in communicating, if, after having received our Lord, you experience nothing, and you have no thanks to offer Him.

But, you say, I am not contemplative, I am incapable of conversing interiorly. Understand! The interior conversation after communion does not call for a very elevated state of the spiritual life. Have you a good will? Jesus will speak to you and you will understand his language.



## **The School and the Parent.**



NCE again, the return of the school year calls our attention to a very important subject—Catholic education. That this subject is timely and of grave import can be seen plainly from the many and the dangerous results that inevitably flow from non-religious education. What does the education of the intellect amount to, if the heart is not drawn to love God, to reverence religion, law, authority. That education may achieve its best results, religion must be its guide and mistress.

Catholics fully realizing this vital point, have given largely and well to endow, to support Catholic Schools. They looked upon the Parish School with pride and with hearts full of hope and confidence in the future. For our Parochial Schools are the strongest bulwark of our faith, as we face the trials and troubles of the future.

The obligation rests upon every parent to give his child a suitable and satisfactory education. The obligation of giving his child a thoroughly Catholic education is the imperative duty of each and every Catholic parent. Sometimes, sad to say, we find careless, indifferent parents endeavoring by some subterfuge to evade this, their manifest duty. The evasion is without success. For they must either obey the law of the Church or else give proof to the world of their stubborn disobedience. The Catholic Church for grave and serious reasons has imposed disciplinary punishment upon Catholics recalcitrant in this matter. Not for the sake of inflicting pain, nor for the sake of humiliation, not for the sake of showing an arbitrary use of power does she so act, but simply out of love for the salvation of the souls of our young. Every Catholic who places the interests of eternity above those of time, who is not blinded by the love and the allurements of this world, rejoices in the strong and uncompromising position of our Church in regard to education. Yes, our schools would flourish far more were every Catholic in the land fully and deeply impressed with the duty of doing his share to foster and to favor Catholic education; were he to be loyal to the best interests of his Church and of his children. With us it ought not to be a mere question of duty, but rather one of love. When Catholics openly refuse to second the desire and the commands of their Bishops and of their Pastors, they are guilty of grave sin and they cause serious scandal. There would be some palliation if they did not know their duty; there would be some excuse for them, if they acted from sincere, conscientious motives; there would be some justification for them, if experience, reason, religion had not been against them. Our hearts would not be saddened by the scandal, if our Catholic parents showed forth in their conduct the obedience of faith.

A worse feature of all this is the following: Catholic parents who fail to send their children to parochial schools, fail also in giving their children religious training at home. I have seen it myself in many homes. How can parents impart that which they themselves, perhaps, possess not? No wonder that children thus brought up, without religion at home, or in the school, show in their lives no love for God, no respect for their homes; that they unfortunately fall away from the church; and who is to blame for all this? The negligent parents, of course. Loss of faith, loss of religion is the only outcome of this conduct and its retribution. God will, without fail, demand a strict account from every parent of the religious education of his children. In that day and hour what answer will the negligent Catholic parent give?

As the struggle for existence becomes more tense, as all men's energies are put to their utmost to win a decent competence, there is little time at home for religious training. As a consequence of this, graver becomes the obligation of sending our children to the parochial school where they will learn and love the truths of religion and where they will be guided on the path of moral rectitude.

Our schools are well equipped and well fitted to impart to our children a thorough and sound education. The boys and the girls graduated from our schools, are able to stand the test of competition in business life. Our teachers have trained them not only to be good and honorable Christians, but also to be active, efficient citizens. Efficiency is one thing, and that they acquire in our schools. Honesty is another thing, that also they learn in our schools. Character is the most distinctive part of education, and that is unmistakably impressed upon them in our schools. Consequently there is no room for that miserable twaddle that our schools are antiquated in method or in anything else; that the children do not receive an up-to-date education; that they are handicapped in the race of life. If Catholics who thus air their views would, instead, co-operate and aid and encourage our self-sacrificing teachers; if they would, in a word, perform their evident duty, many blessings, which are now withheld, would come to their children and to themselves. Their mind's eye would see things more surely and more serenely; they would not weigh everything in the money scales.

The thoughtful minds of every denomination are today emphasizing the need, the growing and imperative need of religious education. The doleful experience of every-day life impresses this stern duty upon them. They are trying earnestly to find out theories of religious education that will work well and smoothly. How they will succeed is another question. In our schools we put into everyday practice the efficient theory of Catholic education. By degrees the child is brought to a real-



ization of his relation to God, he is trained so as to give God a reasonable and rational service; to see and to love the beauty of religion; to regulate his life according to the dictates of Christian morality. In the storm and stress of after life this training holds him fast to God, to truth, to country.

That we may obtain the best results from our Catholic schools, there is need of intelligent co-operation on the part of parents. They must do everything to second the efforts of the Pastors and of the teachers; to instill into their children love, respect and honor for the teachers. They must punish anything that in their children savors of disrespect or disobedience. When harmony thus reigns, as it ought in the sphere of education, success is assured; the children learn well and quickly; they grow in knowledge and power of expression; they bring joy to their parents. So let parents be up and doing; let them relish and realize the fine opportunities afforded their children; let them see that their children be constant, faithful and devoted during the school year, 1910-1911.—(Rev. Wm. J. Egan, Dayton, O.)

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### **Getting Along With People.**

A pleasant manner is a delightful accomplishment, however much critics may say to the contrary. Based as it is upon the idea of consideration for others, how could it be otherwise than agreeable?

We all seek the company of pleasant mannered people. They study to please, are considerate of our likes and opinions, never intentionally wounding our feelings by untimely criticism or harsh contradiction.

Most of us possess a certain amount of self-love, and dislike being constantly reminded of our shortcomings by so-called friends, who, boasting of their frankness and sincerity, say just what they mean indiscreetly, regardless of time or circumstances.

They may be truer at heart than their more polished brother, but lacking the exquisite tact and thoughtfulness, which is his especial charm; the world depreciates their natural goodness.

How often we hear the remark (we make it ourselves perhaps), "She is not pretty, nor very clever; it is her charming manner that attracts so many friends to her."

Facial beauty and mere cleverness sink into insignificance before the true and practiced grace of a cultivated manner. It is the safeguard of social life, for it keeps its possessor in harmony with his surroundings; in fact it is the best and only means of getting along with people.

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—NOBILITY of character manifests itself at loopholes when it is not provided with large doors.

## The Pope.



HOEVER possesses a spark of faith, cannot fail to recognize in the Pope the representative of Christ Jesus. Certainly, the Pope is neither Christ nor God; no Pope ever had so incorrect or rather blasphemous a conception of his position, although in our days, he is frequently taxed with indulging in this idea. In him rests, nevertheless, the power of Christ; he is His representative, commissioned to teach and govern the Church in His name from pole to pole. Europe, Asia, Africa, America, Australia, all are under his control. The whole earth is the domain of the Catholic Church; she is universal, and, therefore, the whole earth constitutes a spiritual kingdom of which the Pope is the head. Him has God appointed as Father of all Christians, teacher and shepherd of all the Bishops, Priests and faithful without distinction and without exception. The Pope is, if we may use the expression, the only one of his kind on earth. There is but one Pope, as there is but one Church, one Christ and one God.

The Pope is Christ's visible representative delegated to the human race. When he pronounces sentence, or promulgates a doctrine, as Pope "ex cathedra," and in the name of Christ, i. e., as teacher of faith and morals for the universal Church, Christ so effectually assists and enlightens him by the assistance of the Holy Ghost that he cannot err; he is then infallible, and hence cannot lead us into error. This is why we are bound to believe in his infallible office of teacher, and hence bound to obey all ecclesiastical ordinances, as they are elevated above every merely human legislation. No one on earth has the right to rise in arms against them, for the refusal to pay obedience to the mandates of the Holy Father in matters of faith or morals would amount to the same as refusing to obey Christ Jesus. For just as it is Jesus Christ, Who by the mouth of His Vicar teaches us, so also is it Jesus Christ who by the Pope pronounces sentence or judgment, commands, restrains, and guides us. What a stupendous power, what an awful authority has not God confided to that one man, whom we call Pope, i. e., Father.

Once a party of French tourists with whom I was traveling, had taken a young shepherd as guide in the mountain passes of Sabine, near Rome. On the way I put several questions out of the Catechism to our youthful guide, and was much struck by the lucidity of his answers and the air of conviction accompanying them. Finally I asked him in Italian: "What is the Pope?" At this question the manly little fellow stood still, raised his cap respectfully and answered with a certain degree of solemnity; "Cristo in Terra," "Christ on earth." His faith had furnished him with the correct formula. Would you, too, have answered thus, dear



reader? Promise God to remain all the days of your life loyal and submissive to His Vicar, the head of His Church. Promise humbly and faithfully to accept the teachings of the Holy Father. If this is observed, you need entertain no fear of going astray or ever wandering from the path of truth. Defend constantly and to the best of your ability the cause of the Pope, it is the cause of the Church, the cause of Jesus Christ.—(Translated from "*Msgr. de Segur*" by B.)

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### **A Catholic Atmosphere in the School.**

It is vital to our interests in the future that the non-Catholic should learn what we mean by Catholic education. They imagine that it consists in learning Catechism and saying certain prayers; whereas it is something far more than this. Catholic education means the regular training of the will and the heart upon the motives and principles set forth by the Catholic religion. It means teaching the young to give their affections to Divine Persons, whose presence is to be brought frequently before their mind. The Catechism is a mere collection of axioms or propositions covering a science. It is the working them out, the applying them in detail, which constitutes the chief part of Catholic education. The mind and character having to be formed upon the motives of religion, the whole life and conduct of Catholic youth must be moulded by, colored and seasoned with Catholic principles.

This is no easy task. It cannot be accomplished during an hour's teaching in a Sunday school. The wayward will and heart, the unformed character, must be the special solicitude of teachers day by day, during the years given to education. . . . In a Catholic school the indirect teaching and training are quite as important as the direct. Pictures, crucifixes and religious emblems, little devotional practices that occupy only a few seconds, as for instance when the clock strikes, all help to create the formative influences to which we attach so much importance. Then again, the motives placed before children when they are corrected, aye, and the motives constantly placed before them for the performance of their most ordinary duties, belong to Catholic education. Hence the need of teachers trained in a Catholic spirit, as well as in the knowledge of their religion; hence the need of a *Catholic Atmosphere* in our schools; hence again that strangely marked character peculiar to a Catholic school, which will always render a Catholic school unsuitable for children who are to be brought up as rank Protestants.

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—If every grown Catholic in this country would buy one Catholic book a year to lend or to give to non-Catholics, about 5,000,000 volumes of that sort would be put into circulation annually.

(For ST. ANTHONY'S MESSENGER.)

**Plain Truths Plainly Told.**

ACHAON and his brother Podalirios, reputed sons of Esculapins, the god of medicine, were held to be demi-gods, on account of their admirable skill in the art of medicine; and what Homer, in his *Iliad*, sang so beautifully and praiseworthy of them, we may well apply to

**THE PHYSICIAN.**

"A wise physician, skilled our wounds to heal,  
Is more than armies to the public weal."—

"In Herodotus we see how the physician Damocedes was honored by kings and nations. . . . The Thracian physician in the army, who told Socrates what he had learned from Zamolxis, seems to have had a profound sense of the dignity of his art when he said, that—as you cannot cure the eyes without curing the head, nor the head without healing the body; so neither can you cure the body without curing the soul. Tertullian called medicine "the sister of philosophy." Rev. B. O'Reilly sas: "The Church has always aimed to foster in the souls of the students of medicine and of the physicians that holy spirit of faith and piety, that righteousness of soul and purity of heart, which can alone enable a physician to be what he ought to be, which sanctifies his profession and vocation, which alone can raise him up to the high standard of his calling—the right hand of the ministering priest, and the second minister of God's mercy and healing power at the sickbed, and in the home of Christian families. Hence the Church has ever labored to impress on the minds of physicians and surgeons that they are the custodians of the bodily health and temporal honor of individuals and families, just as the priest is the guardian of the soul's welfare, the healer of its wounds, its divinely appointed guide in the paths of spiritual health and perfection. "The physician in all Catholic countries—and in all countries throughout the world—ought to be considered as the conscientious assistant of the priest by the sickbed and in the hour of mortal danger, prompting the patient to be reconciled with God, and—in urgent cases—refusing the ministry of his profession to the sick or dying person till the latter has complied with the divine commands and placed the soul's interests in perfect security. In thus aiding the priest in his most sacred functions and helping the operations of God's most merciful ordinances for the soul's salvation—the physician also finds by experience, that he is mightily furthering the success of his own salutary art, and promoting the cure of the body. For besides the natural connec-



tion between peace of conscience and the subsidence of physical pain and irritation, there is a special promise annexed to the reception of the last sacraments of alleviation from suffering and restoration to health, when God's fatherly providence deems it best for the sufferer."

"Men of the highest culture and widest experience will bear us out in the assertion, that no professional man should possess in a superior degree to the physician absolute thoroughness in theoretic and practical knowledge, a deep devotion to his calling, a living faith and unblemished reputation.

"His scientific acquirements are needful to the firm confidence which he must have in himself, and in his ability to deal with the most serious dangers to the health and life of his patients, his reputation to duty is needful to the absolute confidence which his patients must repose in him.

"We—clergymen, physicians and lawyers—who are liable to be called at any hour of the night and day to the sickbed to save from the most serious peril the life of the body or the life of the soul, or to settle—in presence of a near Eternity and of God who dispenses its rewards and punishments—the most momentous questions of worldly interest, involving the peace and welfare of families—we who are expected and bound to be the light and guides of others, should ever be ready to render them the full benefit of our ministry—and at what time soever we are summoned to the bed of sickness, it should truly be said that, on our appearance,

"'Abashed the devil stood,  
And felt how awful goodness is and saw  
Virtue in her shape, how lovely.'"

"To the worth of medical men we bear a willing and well-deserved testimony of respect and affection, founded on long acquaintance and the experience of uniform professional skill and personal virtues. In how many of them—as we now look back and recall their manifold merits—did we not find verified every word of the beautiful eulogy passed on a Saint by a mediaeval writer?

"'Pious and distinguished doctor,  
Whom faith, word, and signs, instructor  
Fashioned for the people's heart.  
Mind secure, of manly power,  
Through the present fleeting hour  
Patience, virtue doth impart.'"

"The true Christian who feels himself honored in filling the office of God's instrument for the preservation of life, the increase of health, the happiness of families, and the welfare of the whole community—will ever bear in mind, especially where there is danger of death—that the interests of the soul are dearer to God than bodily life or health."

Priest and physician should work in harmony at the bedside of a person. There is certainly no person in this world who respects the physician more than the priest; he respects the doctor of medicine on account of his high and respectable calling; he respects him for his great responsibilities which he understands still more than even the sick and the patient is aware or capable of understanding. The physician, an educated man and a gentleman, cannot but return the compliments; and in such delicate and important matter of conscience, where priest, physician and patient are concerned, yes equally concerned—they must be governed in their action and practice not only by customs of civility and courtesy, but by the eternal laws and principles of Christianity, Religion and Morality.

Again, the poor man should stand the same show as the rich. Under certain circumstances the health and life of the poor man is more valuable than even that of the rich. Quite often the husband, now sick and disabled, is the only support of his family. Quite often the life of mother and child are at stake, and in such delicate and serious cases the Christian principles of morality can be the only rule for the safety of the physician's and patient's conscience. Yes, "the interests of the soul are dearer to God than bodily life and health."

In serious cases the prudent physician will call in another physician for consultation—and why should not the priest be consulted? Why should not his advice, based on moral principles, bear on the case?

Self-confidence of the physician, confidence in his knowledge and skill will certainly augment the patient's confidence in his doctor; but the conscientious procedure of the physician will benefit the bodily and spiritual welfare of his patient, and is the only safeguard of his medical reputation and of his ever important and indispensable professional and religious responsibilities!



—GOING back is sometimes a dangerous business. It may prove disastrous to others as well as to ourselves. In certain mountain passes of Austria are found sign-boards bearing, in German, the words, "Return forbidden." These roads are so narrow and precipitous that there is not room for two carriages abreast; therefore, to attempt to retrace one's path might bring disaster upon one's self and upon those coming after. Once having started there, you must keep straight on until you have reached your destination. Today's pressing duties call us forward, not backward. There are others coming after; we must push ahead for their sakes and our own. Austria is not the only place where there is need of the warning "Return forbidden."



## Home Discipline.



OME is for happiness and for kindness and the essential ingredient for these is discipline. But discipline, like medicine, is bitter, but its bitterness is necessary for health—mental health and heart health.

There are some parents who learn too late that the boy or girl has been permitted to grow up cranky and crooked, ignorant and immoral, because "the rod was spared and the child was spoiled."

When the child is sick the physician is called in to prescribe. Generally the doses are given and the directions of the doctor are followed because the fond parents know where the least evil is found.

The moral training of the child is just as necessary and more important, but it is too often neglected by the indulgent parents who prove themselves to be, as is afterwards demonstrated, the greatest enemies of the child. The Scriptures say: "Unless the Lord build the house, they labor in vain that build it." The parents do not frequently call upon the Lord to help them bring up their children in the way they should go.

They have their own ideas—these parents have. They coddle their children until they become not only "mollycoddles," but worse. The parents do not discriminate between an innocent and funny "stunt," and an immoral tendency. They are color blind in regard to tendencies. They often help in the sowing and in the cultivation of bad principles—and are surprised when the inevitable harvest comes. They do not appear to know the obvious relations between cause and effect.

Any one who seeks to correct their boy is put down as an enemy. The teacher who seeks to correct slothful habits and dishonest tendencies is, for some reason or another, they declare, down on their Johnny. They even tell this to Johnny and to Mamie and to Dan and the children are encouraged by the dual judgments of their parents "to kick" against school discipline. This is but a step to "kick" against "home rule." This consequent effect of a subsequent cause was not foreseen. Johnny and Mamie and Dan have grown up—and they have acquired a gait of their own. They do not keep step "because they haven't got to." They were allowed to miss their prayers, their catechism, their Mass, by the color-blind and over-indulgent parents—and now they go their own way—to perdition. The parents wonder who sowed the cockle. They never realize they did it by dispensing with healthy and timely discipline.

"The child was such a delicate creature when he was young that it was hard to train him to anything. He couldn't stand discipline, and now he is strenuous." That is just so. Everybody and everything must be disciplined or it becomes degenerate. A twig will grow as it is trained

either straight or crooked. Horse trainers pay more attention to the training of their steeds than many parents do to the training of their children. Those who neglect their own household are worse than infidels. The *Philadelphia Record* some years ago said:

"Clifford Wilson, whose father is a prosperous New Yorker, with a summer residence in Stamford, Conn., was upbraided by his mother because he spent all his time reading and wouldn't take proper care of his clothes and his personal appearance. Of course, the boy never does until he meets the girl, but it is equally a matter of course that his mother will try to make him profit by occasional confidential interviews with his looking glass.

"Undoubtedly Clifford's grandmother scolded Clifford's father for not washing his face and keeping his clothes clean and putting on his necktie, and no harm came of it. But Clifford is the new kind of boy, and he couldn't stand that sort of thing, so he pinned a farewell note in his room and went off. 'I love you all truly,' he wrote, 'but it seems we must part. There was a burden; there will be no more now.'

"Where on earth did language of that kind get into his head? What does the *modern* boy read? Why can't he take a scolding and spanking as his father did, without writing dissertations on the failure of life, and seeking repose by means of "rough on rats," or the clothes line, or flight into the wide, wide world?"



—SHAKESPEARE likens the author of a rumor to a thief. "He who steals my purse steals trash, but he who robs me of my good name takes that which ne'er enriches him, but leaves me poor indeed."

—LET nobody think he can help himself, and does not need the help and assistance of others. Learn to follow a good advice, and be thankful for it. For, remember, a little pulling from above and some pushing from below make climbing a good deal easier.

—SOME people take life very easy, indeed too easy; they believe this world a big playground and every day a long game on it. Of course, everybody is entitled to some amount of play and good time, the same as a boy is entitled to a piece of pie at the end of a dinner, but very likely he does not care to make a full meal of it.

—IF a person determines early in life that a cheerful disposition is worth having, and strives to obtain it, and does so, that person is a success in a fine sense of the word. Of course, comparatively few men and women ever stop to think about success in this form, but if they will acquire the habit, I will guarantee a larger measure of satisfaction than they may have met with before.



# For Our Young Folks

## Marion's Venture.

(Written for ST. ANTHONY'S MESSENGER by B.)

### CHAPTER V.—WELCOME GUEST.



MARION, exclaimed Aunt Clarissa, "company for you, long sleeper! My goodness, girl, how you look! Walk right in, Virginia. You find our little girl sadly demoralized. There was an accident at the outing yesterday, and Marion, being a bundle of nerves is all broken up."

"Marion! Marion! Poor little girl, what have they been doing to you?"

"Virginia, dear Virginia, how delighted I am that you are here. I was just planning to run down to see you. How dear of you to come, but now you must stay awhile with me and then we'll run down together to enjoy the beauty of the sunny South."

Virginia had always been Marion's dearest friend. She placed absolute confidence in her affection and in her judgment.

Jack was soon afterward announced. He had been to see Percy and brought no end of greetings. "The rogue must have been playing off to get sympathy," he laughed. "He is as good as new again and if he could get the bandage off his sable head, he would be as alert as ever."

"Who is Percy?" questioned Virginia.

"Oh, a knight of the olden school, sans peur, sans reproche, but a lady killer of the first water; be on your guard, Jinny."

Marion's blushes told Virginia more than words.

"Poor little child," she sighed. "I hope her choice is a wise one."

The girls enjoyed for a few days an ideal time. Marion made no calls. She was with her cousin continually. They attended services regularly, and at the solemn evening benediction, how fervently did not Virginia's affectionate heart pray for the tempted girl. If she could always be with Virginia and away from all these fashionable people, she would be happy once more, only—only for that dull ache. Well it would pass away gradually. She must be brave and patient.

A week had passed when Percy was announced. Marion was shy, and Virginia courteous, but reserved. He did not like the situation, if only that dark Southern beauty would have the common sense and common decency to withdraw. Virginia read his thoughts, but did not manifest the slightest inclination to leave her cousin for a tete-a-tete.

After a very unsatisfactory call Percy made his adieu, requesting that both young ladies permit him to escort them to the grand concert on the 15th, quite the grandest musical event of the season.

Marion pleaded a previous engagement. Percy controlled himself until he reached the street. Had guileless Marion heard the torrent of imprecations in which he vented his rage, she might have learned to fear him.

"So this is your knight, Marion?" asked Virginia.

"He is considered quite a lion in society, and do you not find him extremely handsome and very affable?" asked Marion, timidly.

"Do you want my candid opinion, cousin?"

"Certainly," she nodded.

"He may have all the good qualities you have mentioned. Still"—

"Still, what?" interrupted Marion, uneasily.

"Marion, did you ever observe his expression very attentively?"

Her conscience whispered: "Only too attentively."

"Well, I have in a way, and really, I find him charming."

"He certainly is fascinating, but, Marion, did you never observe at times the hard cruel lines about his mouth and the dark scowl at the slightest contradiction?" asked Virginia.

"Well, no, I don't think I have, and, indeed, it seems quite impossible that he could be hard or cruel; he appears so sympathetic. Oh, Percy could not be cruel," she exclaimed.

"I hope not, dear. But what is to prevent his indulging this or any other passion? Vera contends that he is a rabid infidel," said Virginia, thoughtfully.

"Oh, it is scarcely that bad! Papa says he is not exactly a church member of any denomination, but he is a thoroughly good man."

"I doubt it, dearest Marion," she continued, regarding her fixedly. "Are you heart whole and fancy free, little cousin? Surely, surely, you have not given this stranger the priceless treasure of your pure, young heart, consecrated, as it has been, to the love and service of your Creator. No, Marion, I cannot believe that you could forget the faith you plighted our Blessed Lord on the never-to-be-forgotten morning of your first holy Communion."

Marion burst into tears. What had obscured the radiance of that beautiful morning and of all the grace-laden days which had succeeded—and now they seemed so far distant. Virginia noticed with much pain that Marion's heart was no longer free. She was shocked when Jack rallied the blushing girl on the picnic incident. Mr. Stafford was only a nominal Catholic, she knew, and Aunt Clarissa had never been fervent, yet descended, as they were, from a staunch old Catholic family, one



that had generously sacrificed and suffered for the faith. She could not realize their total indifference to the spiritual interests of her youthful cousin.

Percy's visits became, notwithstanding Marion's reserve, more frequent. It was evident to Virginia that his power over her poor young cousin became daily more apparent. At length Virginia spoke plainly on the subject, and Marion admitted that it seemed impossible for her to break off the affair. She was unable to break the spell his presence wove about her. A crisis was approaching and Virginia was grieved beyond expression at the sad fate menacing her beloved cousin.

"Dearest," said Marion falteringly, as she observed her cousin's sad expression, "pray, do not look on the dark side of this affair. Papa is anxious for me to consider Percy's proposal. He is so true, so tender, so generous, he will not cause me a moment's uneasiness. He is not a bigot, by any means; he respects our Church quite as much as any other, and will grant me unlimited freedom in religious matters."

"Which means, poor child, that the man is utterly indifferent and irreligious. He looks upon religion of all shades as so many chimeras, and despises those who venerate them. He will not fail in the end to despise *you*."

"No, no, Virginia dear, that could never be. He fairly worships me and is only too happy to grant any request."

"At present it seems so. It will not last, dear. This so-called love is a fever, the more violent, the more effectually it cools. Where, dearest, would be the sympathy the heart craves, when your husband would regard as rank folly and superstition, the sentiments and principles you have always considered sacred. Remember, Marion, that the ideals, the aims, the aspirations of those not of our faith, are diametrically opposed to ours."

"But, Virginia, Percy declares that if anything could win him for the Church it would be my example, and believe me, I am fully determined to live and die as a fervent Catholic, a devoted client of the Sacred Heart."

"You, no doubt, are quite sincere in your resolve, but, dearest, you are attempting the impossible."

"Oh, nor Virginia, you are too rigid. The Church, you know, allows mixed marriages, and remember Lillian Greg, what a devout Catholic she has always been. She married a very strict Protestant."

"Marion, dear, Lillian's wan face and haunted expression vouch for the sad mistake she made. God preserve you, dearest, from ever following in her footsteps. Besides the Church is opposed to such marriages. You have not forgotten, the Church merely tolerates these unions to avoid greater evils, but she never blesses them. Your plain duty, Marion

dear, is to break off this affair without a moment's hesitation, let it cost what it will. Remember, what doth it profit a man to gain the whole world and lose his own soul?" urged Virginia earnestly.

"But I shall not lose my soul. I will remain faithful to my religion, and Percy solemnly promises never to interfere," she answered decidedly.

"Promises of that kind are written in sand," objected Virginia.

"But his principles are so lofty, he is the very soul of honor. I could not entertain for a moment the least doubt of his sincerity."

"Poor child, love is surely blind, but let me ask you, Marion! Would you be willing to take up life's burden without the approval and the blessing of the Church?"

"The Church will bless me doubly when I have gained this noble soul for the truth," answered Marion with enthusiasm.

"That is not at all probable, Marion. And, moreover," continued Virginia, gravely, "he who rushes into danger recklessly, perisheth therein. It is your bounden duty to give up this project."

"But think, Virginia, even if I had the courage, what this step would mean to Percy. Why it would wreck his life; it would make him utterly miserable; besides all this, Virginia dear, I have now gone too far to recede."

"Marion Stafford, the child of Evelyn Howard, marry a Protestant, infinitely worse, an avowed infidel. If the blessed could weep, how bitter would be her tears. Think of this, my dear cousin."

"Oh, Virginia dear, you are stabbing me to the heart. You know papa and aunt and everybody are delighted at the prospect of my making such a brilliant match."

"They are thinking only of time, but you and myself, Marion, have been taught to look at things in the light of faith. We must not be governed by the world's code, but by the dictates of religion. God calls on you, dear one, to make a great sacrifice. It is to be proof of your loyal love; it will indeed cause you acute pain, but the pain will be sweetened by the approval of your conscience—by the love of Him who refused no sacrifice for your salvation."

"Oh, I will think of it. I ought to think of it. I will think of it, but it is the gloom and bitterness of death to give him up."

"The cross is heavy, I realize, poor little one, but the crown is sure; it will be followed by peace unspeakable. Tomorrow will be the first Friday. We will receive together, and receiving the bread of the strong, you will obtain strength for the fray."

Marion seemed convinced. She promised to accompany her cousin to church and to lay the matter before her confessor, but, alas, for good resolves when the heart is involved!

[TO BE CONCLUDED.]





## St. Anthony's Department



### St. Anthony's Ever Ready Help.

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THE following letter was addressed only a few years ago to a Franciscan of our country by Fr. Bousquet, at one time a missionary amongst the savages.

Thanks to St. Anthony of Padua and St. Benedict for the following conversion. I went to visit, last spring, the savages of Nea Kwang, one hundred and twenty miles from here. As soon as I arrived I hurried to one who had embraced Protestantism and of whom I knew that he was very ill. His name was Charley Lorgito. I spoke to him of the truth of the Catholic faith and of the falseness of the Protestant religion, of heaven and hell, etc. All was in vain. "Go, let me in peace," he said. It was, I believe, the 31st of May. Before leaving I promised St. Anthony to say a Mass in his honor and to publish this conversion, if I should succeed. The next day Charley packed and went to camp two miles further away. The devil, without doubt, feared that he would lose him. Two days afterwards I went, regardless of a terrible down-pour, to see my sick man. He was becoming more and more enfeebled. The same answers; the same refusal. "I'll get you yet, my good fellow," I said to myself. Now I saw clearly to what extent the devil had taken possession of the soul of this dying man, for the next day after my visit he drove him still further away into the midst of a forest, far from every living person, through frightful ways about seven miles from my home. I could not follow him at once on account of the rain, which was falling continually. Moreover I feared that I would break my wagon and my neck over the stumps in the marshes. At last, one Friday afternoon, I decided to go there at all hazards. It had rained the whole morning and the sky was still covered with dark clouds. "No matter, if I do get wet and yet better, if I should die. If I only save this soul. Perhaps God in consideration of this sacrifice, will grant to me this conversion. Thereupon I started. My horses seemed to be goaded on by an invisible hand. The more I tried to check them, the more they wanted to run. Now came the worst part of the road. For three miles it was something frightful. At every step I had to go around trunks of trees or rather stumps. The horses sank into the mud every once in awhile. I called upon St. Anthony of Padua and promised him a rosary. At last I arrived sane and safe at my sick. He had not eaten any more for two days. He was emaciated to a mere skeleton. Before speaking to him about religion, I placed a medal of St. Benedict on the floor near his bed

and renewed my promise to St. Anthony. "Today I must have this soul; help me to find words that speak to his heart." After this I ventured to question my poor Charley. "Well, my dear friend, will you at least now hearken to me?" "Let me alone," he answered. "Don't you see that I am too sick to think of that." "My dear friend," I said then to him, "tomorrow it will be much worse. You see, already for two days you have eaten nothing. The longer you wait, the more incapable you will be to reflect. Yet two or three days and then . . . you are finished. I do not say this to scare you, but to prepare you for your death. I want you to be happy in the next world." Then he seized my hand and pressed it as hard as he could. I then realized that a great struggle was taking place at that moment in his soul, and I continued to implore more urgently the aid of St. Anthony. Oh, the great power of the Franciscan Thaumaturgus! Only a few moments later the dying man asked me to baptize him, showing deep faith and a most repentant disposition. The victory was gained and the devil vanished. I could not help weeping for joy. All was finished in a minute. Absolution, conditional baptism, the scapular, the indulgence for the dying. I gave him all, and then I departed. It was cloudy weather and the night dark. "Good Saint," I said to St. Anthony, "continue your work. Protect me on my return." The horses trotted along, as if guided by an invisible hand. They sank into the mud up to their bellies. The vehicle passed in the midst of stumps and trunks of trees, and without the least accident. It was really miraculous, for naturally it was impossible to pass through these roads without mishap. The next morning at six o'clock I was already at the altar. I said the Mass of thanksgiving. Thanking St. Anthony, I requested of him also a happy death for his convert, and marvelous as it would seem at the same hour, when I prayed for him at the altar, Charley died peacefully, just sleeping away, after he had embraced his family. We see in this event, how poor Charley was, as it were, singled out to be converted through the aid of St. Anthony. I hope he will this day pray for me, his family (still Protestant) and for this mission of Nea Kwang, of which yet three-fourths are pagans.—(Translated from "*St. Antoine de Padoue*" by Fr. G. S., O. F. M.)

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—THE Rev. editor of one of our leading periodicals says that if there were no Heaven, he would drop his work, so little is it appreciated by those for whom it is done.

—WHATEVER it may be that God has destined for us yet to do, one thing is beyond doubt or peradventure—we can only prepare rightly for its coming and hasten its consummation by being truthful, sincere and courageous.



## The Franciscan Almanac for 1911.

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AN Annual Calendar published by the Franciscan Fathers of the Province of the Most Holy Name and devoted to the promotion of the cult of St. Anthony of Padua. It likewise contains articles of interest to all classes of readers.

Copies may be had from the FRANCISCAN FATHERS, St. Bonaventure's, Paterson, N. J., or at any convent throughout the Province. Price 25 Cents.—

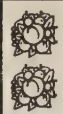
At the suggestion of a number of friends the former title of *St. Anthony's Almanac* has been changed to that of *The Franciscan Almanac*. The publishers believe that the new name is better adapted to the great variety of subjects treated in the Annual. Of course, St. Anthony will figure prominently, as before, in each issue. The Almanac is a dainty volume in quarto, profusely illustrated, and contains 100 pages. The beautiful frontispiece in colors, representing St. Francis Solanus, the great Franciscan Apostle of South America, is accompanied by a pretty little poem from the gifted pen of Amadeus, O. S. F., already well known to the readers of our MESSENGER. Besides the regular calendar giving the movable and fixed Feasts, the days of fasting and abstinence, it contains a list of the indulgences to be gained by Tertiaries, and also a brief account of the "Pious Union of St. Anthony of Padua."

Among the more notable articles are "Devotion to St. Anthony in the Orient," by Rev. Godfrey Schilling, O. F. M., who has spent more than 25 years in the service of the Holy Land; "Some Early Pictures of St. Clare," by Rev. Paschal Robinson, O. F. M., who but recently published a most valuable and interesting "Life of St. Clare"; "The Work St. Francis Loved So Well," by Ferdinand Heckmann, O. F. M.; "Cremation," by Rev. Stephen Donovan, O. F. M.; "The Triumph of the Most Holy Name of Jesus," by Rev. Mathias Faust, O. F. M.; "The Saint of the Whole World," by Rev. Nicholas Reagan, O. F. M., one of our most esteemed contributors; "Letters of Friendship," by the same writer, and last—but not least—"St. Francis for America—America for St. Francis," by Rev. Paul James Francis, S. A. Nor must we forget to mention the "Hymn to St. Anthony," the words of which are by Amadeus, O. S. F., and the music by Fr. Raphael Adams, O. F. M.

As the net proceeds accruing from the sale of the Almanac are for a worthy purpose, we earnestly ask our kind readers to at once write for a copy of this highly interesting and instructive Annual to the address given above.

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—It is only the great souls who know all the grandeur there is in charity.—Bossuet.



## Chronicle of the Order



**Rome.**—On Wednesday, July 20, the Holy Father assisted at the solemn memorial services for the late Pope Leo XIII. in the Sistine Chapel. At 9:30 the Cardinals, Archbishops, Bishops, Prelates, and the members of the diplomatic corps took their appointed places, and shortly thereafter the solemn Requiem was celebrated by Cardinal Ferrata, after which the absolution at the catafalque was imparted by His Holiness. At an informal meeting of the Cardinals held thereafter, the advisability of transferring the mortal remains of Pope Leo XIII. was discussed, and the conclusion reached, that owing to the continued troublesome times and conditions in Rome, it would be hazardous to make the attempt at present.

—August 4th was the seventh anniversary of the election of Pius X. to the Supreme Office he has since filled with such prudence, zeal and energy. Well may we thank Divine Providence for having entrusted the bark of St. Peter to a pilot who knows to steer and guide it safely through the turbulent waters of the present critical epoch. Let us, especially we children of St. Francis, show our loyalty and love for the great "Father of Christendom" by standing faithfully by him and submitting humbly and lovingly to his wise, paternal direction. May his life be prolonged for many more years for the welfare of Holy Church, and the happiness of all his faithful children!

—The Sacred Congregation of Rites has recently confirmed the cultus of the Venerable Bartholus Buonpedani, Pastor of San Geminiano, Tuscany, and a member of the Third Order of St. Francis. The saintly servant of God who lived from 1227-1300, suffered from leprosy for twenty long years, and bore the dreadful malady with heroic patience. During all this time he was most lovingly cared and provided for by the blessed Ubaldus, himself a fervent Tertiary, and whose Beatification occurred but a few years ago.

—The Feast of St. Anthony was this year observed in a most solemn manner at the International College of the Franciscans on the Via Merulana. The Rev. Fr. Luigi Borgielli, O. F. M., Provincial of Turin, preached the novena preceding the feast. On the 13th of June His Eminence, Cardinal Ferrata, said the Convent Mass. The solemn Pontifical Highmass was celebrated by His Grace, the Most Rev. Thomas Valeri, O. F. M., Archbishop of Brindisi, whose consecration occurred June 5. The concourse of the faithful clients of St. Anthony was so great that the capacity of the convent-church was taxed to its utmost. A large number was enrolled in the "Pious Union of St. Anthony."

—As already mentioned in the July issue, the final examinations of the students who, after three years of hard study, were competing for the title of "Lector General," took place from the 20th-24th of June. Among the successful candidates was Fr. Hugo Staud, O. F. M., of Cincinnati, O., who obtained the degree of Lector General of Moral Theology and Canon Law. He is now on his way home, and will assume his new duties in the study-house at Oldenburg, Ind., as soon as he arrives. On the 28th of July the newly created Lectors were received in audience by the Holy Father who spoke very kindly to each one, and in conclusion imparted to them the Apostolic Blessing. The

annual examinations of the rest of the students were closed July 14th, the feast of St. Bonaventure, the Seraphic Doctor.

**England.**—An eminent Franciscan Tertiary has passed away in the person of the Duc d' Alençon (Prince Ferdinand of Orleans), who died June 29th, at his residence in Belmont, Wimbledon Common. His Royal Highness had returned to England to attend the funeral of His Majesty, King Edward VII. Since that day he had been seriously unwell, and for a week before his death small hope was entertained of his recovery. In the presence of his son, the Duke of Vendôme, and other members of his family, he received the last Sacraments. In accordance with his wish no religious ceremony was held in London or in Paris, but a short service was conducted at the house by the Priest from Roehampton. The Duke had expressed a wish that after death he should be laid out in the habit of the Third Order, and that two Priests of the Franciscan Order should be summoned to pray over his remains. This was done accordingly on Saturday, July 2, by two Franciscan Fathers from Forest Gate. The remains were conveyed to France and interred in the burial place of the family at Dreux, July 7. R. I. P.

—(*The Franciscan Monthly*.)

**Austria.**—One of the most glorious manifestations of Catholic devotion to the Mother of God was witnessed at Salzburg, where the fifth International Marian Congress and the fourth Convention of Sodalists of the B. V. Mary took place from July 18-22. Besides the Cardinal, Archbishop of Salzburg, Katschthaler, there were present twenty-five Archbishops and Bishops, twelve Abbots and a great number of Priests, secular and religious, from all parts of the world. Special trains from Italy, Spain, France and Germany showed that the congress was really an international one. German was the language used in the general meetings, which were held in the magnificent Cathedral. More than ten thousand men and women taxed the seating and standing capacity of the vast structure to its utmost in their eagerness to display their love for the Queen of Heaven and to listen to the discourses of such eloquent orators as the Prince-Bishop of Lavant, Dr. Michael Napotnik, the president of the congress; Abbot Count Galru, of Emaus, Prague; Baron von Franckenstein, Bavarian Deputy and royal chamberlain and Mgr. Felix von Ow, Bishop of Passau. Sectional meetings were held in seven languages—German (in three sections), French, Italian, Polish, Slovenian, Spanish and Hungarian. Seventy-two papers were read at these meetings, which were all well attended. The Austro-Hungarian and German Catholic nobility were largely represented. The honors and duties of the vice-presidency were divided amongst the scions of three of the noblest houses of Germany and Austria—Fuerst Lowenstein, Prince Auersperg and Count Thun. Most of the participants in the Marian Congress also attended the general meetings of the Sodalists' Convention.

**Spain.**—Poor Spain seems at present to be in the hands of the worst enemies it ever had. The radical Ministry, of which Canalejas is the head, inspired by the French Freemasons, is determined to make Spain walk in the footsteps of godless France. But thanks be to God, the noble Spanish people are not cowards! Led by their worthy Bishops, at the head of whom stands the intrepid Franciscan Cardinal Gregory Aguirre y Garcia, they are up in arms against the men who would



violate the glorious chivalrous traditions of Spain. They protest with all their might against the present government which would drive the religious Orders out of the country, annul Christian teaching in the schools, and hand Spain over to the tender mercies of the Masonic gang that is plotting the destruction of Spanish Catholicity.

The well-informed Roman correspondent of the *Standard and Times* informs his readers that the agitation against the policy of the government continues to spread and grow in intensity, and that nothing of the kind has had such effect for many years with the government of any country as the *joint letter* just sent by the Spanish Hierarchy to the present Ministry. How firm but courteous the protest is, will be seen from the following extracts of said letter:

"We who are in immediate contact with the people, with the people that work and pay expenses, that give to the state the sweat of their brows and the blood of their sons, *we can know better* than any other one the desires of the public, the real and true aspirations of the nation.

"The people demand peace, and their sufferings cannot be cured by greater or lesser doses of anti-clericalism. It would be sad, indeed, if, when by means of peaceful labor they had commenced to close the wounds of the country, and had opened plentiful sources of progress, glory, and hope, discord were fomented in their midst."

Backed by such courageous leaders, the Spanish Catholics will never allow themselves to be cajoled by Senor Canalejas and his Masonic followers.

**United States.—Cincinnati, O.**—On the Feast of the Assumption, August 15th, nine young men who had finished the classical courses at our college, and two lay-brothers were invested with the habit of the First Order of St. Francis, and four Clerics and three lay-brothers who had completed their novitiate, made their simple profession. At eight o'clock the procession of candidates, novices, Brothers and Fathers, moved from the portals of the convent to the handsomely decorated chapel of St. Anthony, Mt. Airy, Ohio. Arrived in the sanctuary the Very Rev. Fr. Provincial Eugene Buttermann invested the following candidates, the *students*: Otto Gohmann (of New Albany, Ind.), now Fr. Aurelius; Sylvester Bannister (of China), now Fr. Harold; Carl Frank (of Cincinnati, O.), now Fr. Ambrose; George Moeller (of Cincinnati, O.), now Fr. Benedict; Hermann Thien (of Cincinnati, O.), now Fr. Candidus; Peter Schwetschenau (of St. Bernard, O.), now Fr. Ubaldis; Alois Lorenz (of Detroit, Mich.), now Fr. Hubert; Theodore Espelage (of Cincinnati, O.), now Fr. Bernard; Emil Link (of Louisville, Ky.), now Fr. Conrad. *Lay-brothers*: Bro. Wilfried Klein and Bro. Gerald Roell.

The solemn Highmass which now followed, was celebrated by the Very Rev. Fr. Provincial, assisted by the following Franciscan Fathers: Guido Stallo, Assistant Priest; Bertrand Labinski, uncle of Fr. Hubert, Deacon; Urban Freundt, Vice-Rector of the college and Ermin Schneider, Master of Ceremonies. The Very Rev. Fr. Provincial delivered an eloquent and impressive sermon on the happiness of a true religious. After Highmass the following novices were admitted to simple profession. *Clerics*: Fr. Pius Bachler, Fr. George Menke, Fr. John B. Kiefer, Fr. Daniel Linfert; *Lay-brothers*: Novatus Leszczynski, Benvenutus Annekin, and John B. La Salle Dell.—Bro. Bentivolius Specht

made his *solemn profession* on the same occasion. In conclusion the "Te Deum" was chanted by the large concourse of relatives and friends of the happy young Franciscan Friars.

The retreat preceding the investiture and profession, which was also attended by the Rev. Professors of the college and the Ven. Brothers teaching the parochial schools, was preached by the recently appointed Missionary, Rev. Fr. Guido Stalto, O. F. M.

—Died July 17th, at St. Francis Hospital, the Ven. Brother Michael Lampe, of the community of the "Poor Brothers of St. Francis, aged 43 years, 16 of which he spent in the Order. The burial took place July 19th, in the cemetery of the Brothers at the Protectors in Delhi. R. I. P.

**Oldenburg, Ind.**—On July 26th, the feast of St. Anne, the Rt. Rev. Bishop Chatard, of Indianapolis, invested the following young ladies with the habit of the Third Order Regular of St. Francis: Marcella Connolly, Dover, Ind., now Sr. Julia Marie; Amelia Walter, Dayton, O., Sr. Francis Anthony; Catherine Burgermeyer, Middletown, O., Sr. Mary Anita; Frederica Brockmann, St. Bernard, O., Sr. Mary Daniels; Margaret Stei, Osgood, Ind., Sr. M. Victorine; Francis Schneider, Jasper, Ind., Sr. M. Norberta; Salome Trapp, St. Wendel, Ind., Sr. M. Agatha; Anna Naber, S. Fairmount, O., Sr. M. Aquinata; Irene Kircher, Covington, Ky., Sr. M. Manetta; Mary Dornacher, Delhi, O., Sr. Elisabeth Marie; Rosa Woll, Cincinnati, O., Sr. M. Augusta.

The following sisters made their perpetual vows: M. Agripina, M. Ursulina, M. Heriberta, M. Rudolpha, M. Aurea, M. Amabilis, M. de Paul, M. Cupertina, M. Cedonia, M. Verena, M. Basilissa and M. Arnolda.

The renewal of vows was made by the sisters: M. Seraphina, M. Flora, M. Nichola, M. Nothburga, M. Christina, M. La Salette, M. Consolata, M. Majella, M. Joan Frances, M. Tarcisius, M. Mary Magdalen, M. Gonsalva, M. Ludgeria, M. Cyrilla, M. Itta, M. Benvenuta, M. Domiana, M. Alvera, M. Caspar, M. Marietta, M. Virgilia, M. Margaret Mary, M. Rose Angela, M. John Berchman, M. Natalia and M. Herman Joseph.

Admitted to their first vows for three years were the Sisters: M. Clemens, M. Victor, M. Irma, M. Doretta, M. Salesia, M. Frowin, M. Michael, M. Bernard, M. Winefride, M. Paul, M. Bennet, M. Edward, M. Alwina, M. Emmanuel and M. Philip Neri.

On the day following eight Sisters celebrated the *Silver Jubilee* of their entrance into the community, viz.: M. Elizabeth, M. de Sales, M. Rosa, M. Francis Xavier, M. Gaudentia, M. Francis Solanus, M. Liobe and M. Syncletica. Two venerable old Sisters, M. *Genevieve* and M. *Joanna*, had the joy and honor of observing on the same day their *Golden Jubilee* as members of the Community. The Rev. Francis Kessing, Pastor of St. Henry's Church, Cincinnati, O., and a nephew of Sr. M. Joanna, celebrated a solemn Highmass in thanksgiving *Coram Episcopo*. The impressive ceremonies closed with Benediction of the Blessed Sacrament and the chanting of the "Te Deum."

**Buffalo, N. Y.**—On the feast of the Portiuncula, August 2d, the Ven. Mother M. Bonaventure, celebrated the *Golden Jubilee* of her entrance into religious life. Born in County Donegal, Ireland, Mother M. Bonaventure (née McGady) came with her parents to this country when only five years of age, living in Philadelphia until she entered the Third Order of St. Francis founded by the saintly Bishop John N. Neumann, C. SS. R., whose beatification is now pending. It was from the hands of

this venerable Prelate that she received the holy habit of St. Francis, and before whom she pronounced her first vows, her final vows being made before the saintly Bishop John Timon, the first Bishop of Buffalo. Fifty years she has labored early and late in the vineyard of her Divine Spouse; fifty years she has spent in caring for, visiting and consoling the sick, the afflicted and the aged, shedding sunshine into darkened homes and whispering words of hope and cheer to cheerless souls; and during these fifty years what monuments of her zeal have sprung up! In the year 1861, a band of Sisters, among whom was Mother Bonaventure, then a very young Sister, was sent from Philadelphia to take up the work of caring for the sick and aged in this city. After many and great difficulties they succeeded in securing a small dwelling house in Pine Street, which eventually developed into the stately St. Francis Home for the Aged, where some three hundred old people, men and women, receive all the comforts of a home in their declining years. Here, too, the motherhouse of the Order was established, and Mother Bonaventure was made Superioress, an office she held for many years. In 1865 Sisters were sent from Buffalo to establish a hospital at Pittsburgh, Pa.; later, another colony of Sisters was sent to New York City to take charge of the Mission of the Immaculate Virgin, an institution for homeless children, then under the care of Rev. Father Drumgoole, of happy memory, and also to take charge of a branch of this institution at Mt. Loretto, Staten Island. Since then have sprung up two magnificent country homes for the aged, one located at Gardenville and the other at Williamsville, N. Y.; two hospitals, one at Niagara Falls and the other at Gardenville; a large orphan asylum in Buffalo, which shelters some four hundred children; a colony of Missionary Sisters in Porto Rico, West Indies, where the Sisters are laboring indefatigably to preserve the faith among the poor Spaniards, and to restore it to those who have been so unfortunate as to have been robbed of it by the late government. Besides these, the Order has charge of twenty-five schools in the Buffalo diocese, all of which are lasting monuments of the great zeal and love and energy of Mother Bonaventure for the destitute and afflicted, and for the education of Catholic youth.

**New York City.**—The Very Rev. Sixtus Lagorio, O. F. M., Definitor General of the Order for the "Twelfth Circumscription," which comprises the United States, Canada and Mexico, arrived from Italy on August 3d, and at once began the canonical visitation of the different houses of the Italian Custody of the Immaculate Conception. He was accompanied by two young Fathers who will labor among their fellow-countrymen in the United States.

—The Rev. Fr. Nicholas Reagan, O. F. M., of the Holy Name Province, sailed on August 4th, for Italy on the steamer Paormina. He will take a three years' course of Dogmatic Theology at St. Anthony's International College in Rome. Fr. Nicholas having been for some years one of our ablest contributors, we kindly ask our dear readers to remember him in their pious prayers. We, ourselves, wish him good health and success in his studies, and assure him of a grateful remembrance at the Altar.

**Paterson, N. J.**—The triennial Chapter of the Province of the Most Holy Name was held August 23d, the Very Rev. Fr. Hugoline Storff, O. F. M., Visitor and Commissary General, presiding. We hope to give the results of the election and the transfers in our next issue.



—During the past month retreats were preached by Fathers of the Holy Name Province as follows: Fr. Hyacinth Rueberg at New York for the Franciscan Missionary Sisters of Mary, and at Monticello, N. Y., for the Dominican Sisters; Fr. Fidelis Reynolds at Buffalo, N. Y., for the Franciscan Sisters of St. Clare's Convent. Fr. Benvenutus Rudolph at Amityville, N. Y., for the Dominican Sisters; Fr. Pascal Robinson at New York City for the Franciscan Sisters of the Immaculate Conception, and at Allegany, N. Y., for the Franciscan Sisters of St. Elizabeth's Academy; Fr. Benedict Boeing at Glen Riddle, Pa., for the Franciscan Sisters; Fr. Vincent Kelly at Washington, D. C., for the Oblates of Divine Providence, and at Baltimore for the Franciscan Sisters of the convent of Our Lady of the Aangels, and Fr. Stephen Donovan at Boston, Mass., for the Franciscan Sisters of St. Elizabeth's Hospital.

**Pittsburg, Pa.**—The Intermediate Chapter of the Capuchin Province of St. Augustine was held in this city July 14th and 15th. The following are the results:

**PITTSBURG.**—*St. Augustine's Monastery.*—Fathers Ignatius, Guardian; Joseph Anthony, ex-Provincial; Godhard, Lawrence, Raphael Maria, Cassian, Alphonse Maria, Bernard, Wendelin, Anselm, Severin, Ulric.

**CUMBERLAND.**—*SS. Peter and Paul Monastery.*—Fathers Benedict, Minister Provincial; Richard, Guardian; Aloysius, Chilian, Thomas Aquinas, Theodosius, Alban.

**WHEELING.**—*St. Alphonsus' Monastery.*—Fathers Peter, Pastor; Clemens, James, Francis Xavier.

**CANAL DOVER.**—*St. Joseph's Monastery.*—Fathers Emmeran, Pastor; Bonaventura, Celestine, Maurice.

**CHARLESTON.**—*Sacred Heart Monastery.*—Fathers Louis, Pastor; Chronmark, Cyprian.

**ROCHESTER, PA.**—*St. Cecilia's Monastery.*—Fathers Paul, Pastor; John Chrysostom.

**VICTORIA.**—*St. Fidelis' Monastery.*—Fathers Hieronymus Guardian; Pancratius, Leo, Joannes, Michael, Francis.

**HERMAN.**—*St. Mary's Monastery.*—Fathers Agatho, Guardian; Constantine, Dominic, Boniface, Ferdinand, Benno, Beda, Felix Maria, Jos. Calasancius, Cornelius, Gregory Maria.

**HAYS, KAN.**—*St. Joseph's Monastery.*—Fathers Charles, Pastor; Fidelis, Bernard, Henry, Stephan, Hyacinth, Eugenius, Cyril Hieros, Edmund.

**MUNJOR, KAN.**—*St. Francis' Monastery.*—Fathers Hermann Joseph, Basil, Patrick, Julius.

**MARIENTHAL, KAN.**—*St. Mary's Monastery.*—Fathers Edward, Pastor; Philip.

**CATHARINE, KAN.**—*St. Catherine's Monastery.*—Fathers Matthew, Pastor; Joseph Leonissa, Andrew.

**HERNDON, KAN.**—*St. Mary's Monastery.*—Fathers Anthony, Vincent, Placid.

Number of Fathers, 70; professed clerics, 18; novices, 4; lay brothers, 41; tertiaries, 4—total, 137.

**Metamora, Ill.**—Early in the morning of August 1st a raging fire was discovered in the convent of the Franciscan Fathers, this place. All means of escape by way of the stairs being cut off, the Fathers and Brothers were obliged to make their exit by means of the windows on the second floor, upon the porches of the front and rear of the building,

where the distance was not great in dropping to the ground. Thanks to the quick response of the fire company and of scores of willing citizens, the flames were soon extinguished, only one room being hurnt out and the rest on the lower floor slightly charred or scorched.

The citizens were still congratulating themselves upon the close escape, when fire broke out anew at four o'clock in the afternoon, and, despite the heroic effort of the fire-fighters, destroyed the entire upper part of the building. What was left by the fire was utterly spoiled and ruined by the immense quantities of water used. The church connected with the convent was not damaged, thanks to the efficient work of the firemen. Rev. Fr. Otho Ziegler, O. F. M., the Pastor, estimates the loss on the convent-building to be between two and three thousand dollars.

**Dubuque, Ia.**—Died, August 5th, in the convent of the Franciscan Sisters, this city, the Ven. Mother Anne, Superioress of the Orphanage, and one of the pioneers of the community. Mother Anne was born September 4, 1833, in Germany, and entered the Order in 1865. Driven from her native land by the so-called "Kulturkampf," she came to America with a small company of Sisters in 1875, and, upon invitation of Bishop Hennessy, settled down in Dubuque, where she took charge of the Orphan Asylum on October 5, 1875, retaining that position until a short time before her saintly death. R. I. P.

**Fruitvale, Cal.**—Six postulants were received into the First Order of St. Francis, and eight novices admitted to the religious profession in the Franciscan Monastery, this city, July 30th. Solemn Highmass was celebrated at 8:30 a. m. by the Very Rev. Peter Wallischeck, O. F. M., Commissary Provincial, assisted by Rev. Turibius Deaver, O. F. M., deacon; Rev. Salesius Gliebe, O. F. M., sub-deacon, and Father Albert Brown, O. F. M., master of ceremonies. After Mass the Very Rev. Father Commissary delivered an inspiring sermon on the scope and function of the Franciscan Order, and made a brief but very impressive address on the religious vows. At the ceremony of the reception and profession the Very Rev. Father Commissary officiated and Rev. Matthew Schmitzer, O. F. M., Master of Novices, acted as master of ceremonies.

Those who were received into the First Order of St. Francis were: Rev. Philip Scher, of the Los Angeles diocese, in religion Fr. Bernardine; Rev. Peter Huesges, of the Sacramento diocese, in religion Fr. Lawrence; Fred Simon, of San Francisco, Cal., in religion Fr. Leo; Ferdinand Bartholme, of San Francisco, Cal., in religion Fr. Benedict; Aloysius Hopkins, of Los Angeles, Cal., in religion Louis of Toulouse; Bro. Sebastian Ganghofer, a member of the Third Order of St. Francis.

The eight novices who were admitted to holy profession were: Fr. Charles Knebel, Fr. Ignatius Ganster, Fr. Alfred Hopkins, Fr. Boniface Bartholme, Fr. Henry Stendebach, Fr. Ludger Hemmer, Fr. Solanus Crowley, and Fr. Paschal Klaren.—(*The Monitor*.)

**Paterson, N. J.**—Just as we were going to "Press," notice reached us that at the Provincial Chapter, held August 23, under the presidency of the Very Rev. Hugolinus Storff, O. F. M., the following Rev. Fathers had been elected:

*Provincial:* Fr. Anselm Kennedy.

*Custos:* Fr. Edward Blecke.

*Definitors:* Fr. Benedict Boeing, Fr. Alexander Hickey, Fr. Benvenutus Ryan and Fr. Matthew Fox.





## Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover — otherwise not.

*St. Louis, Mo., July 1, 1910.* Having sold my place of business, I come to fulfill the promise made, by sending you enclosed alms for the poor students.

V. G.

*Kansas City, Kans., July 18, 1910.* My property having been condemned for park uses, and the appraisers fixing the value at a price which I deemed insufficient, I promised St. Anthony 5 per cent of the amount I would get over and above the sum offered. I took an appeal, but before the case was tried, the "Park Board" offered a larger sum, which I accepted. I herewith enclose "St. Anthony's Commission." In another case, where I was held liable for the transgression of the law by the man who had rented my house, I promised St. Anthony a donation for the poor students. This case also was settled to my satisfaction and I forward the promised alms. N. N.

*Brazil, Ind., July 20, 1910.* Our daughter having fallen and injured her knee very seriously, we promised St. Anthony enclosed alms for Bread, if she should regain the use of her limb within a reasonable time. Thanks to dear St. Anthony, her knee is as well as ever and no ill effects of the injury remain.

J. & A. S.

*Norwood, O., July 24, 1910.* Enclosed alms is in thanksgiving for the restoration to health of my mother and a friend of ours, who were seriously ill. Please, remember mother in your prayers, who is still suffering from a weak heart, although otherwise as well as can be expected.

H. B.

*Louisville, Ky., July 26, 1910.* Thanks to the Sacred Heart, the B. V. M., St. Joseph and the Poor Souls for a just settlement of an estate and a good home near a church.

N. S.

*Cincinnati, O., Aug. 1, 1910.* Enclosed alms for the poor students is in thanksgiving for the settlement of a troublesome money affair and for a number of other favors obtained through the Sacred Heart, Our Lady of Good Counsel and St. Joseph.

C. K.

*Wagner, S. Dak., August 1, 1910.* For securing a clear deed to the land we bought with good success, we return sincere thanks to the S. Heart, the B. V. Mary and St. Anthony and enclose an alms for the poor students.

P. O. C.

*Chicopee, Kans., Aug. 1, 1910.* Enclosed offering is in gratitude for St. Anthony's Bread, promised if my father should sell a piece of land.

G. G.

*St. Louis, Mo., Aug. 5, 1910.* As our home was in danger of being sold for debt, we took recourse to St. Anthony and the Poor Souls, promising an alms for St. Anthony's Bread and Masses for the Poor Souls, besides publication in the MESSENGER. With a grateful heart we fulfill our promises, as our prayers have been heard in a most astonishing manner.

C. V. B.

*Attleboro, Mass., Aug. 8, 1910.* Sincere thanks to dear St. Anthony for the speedy recovery of a friend from the effects of an operation for appendicitis, as also for many other favors received through his intercession.

B. H.

*Toronto, O., Aug. 10, 1910.* I wish to thank the B. V. Mary and St. Anthony for obtaining good tenants for a house that had been vacant for a whole year, also for receiving back-rent due for six months. Enclosed alms is for the poor students.

E. C.

*Olean, N. Y., Aug. 10, 1910.* Sincere thanks to the S. Heart, the Immaculate Heart of Mary and St. Anthony for securing a good girl to stay with my sick mother, and for helping my pupils to pass their examinations successfully. Enclosed offering is for the poor students.

M. M.

*Louisville, Ky., Aug. 12, 1910.* Enclosed find an offering for the poor students which I promised, if my son should get good and steady employment. Thanks, my petition has been granted.

M. F.

*Cincinnati, O., August 12, 1910.* For passing a college course, securing a position and other favors, I sincerely thank dear St. Anthony and give an alms for the poor students.

A. R.



### THANKSGIVING ARE ALSO OFFERED:

*For Restoration to Health:* P. E. A., Chicago, Ill.  
*For Obtaining a Position and Work:* K. L., Cincinnati, O.—M. B., West Covington, Ky.  
*For Recovery of Lost Articles:* M. D., Pittsburg, Pa., (a bunch of keys).—J. E. S., Grand Forks, N. D., (a diamond ring).—A. M., Kansas City, Mo., (a breast-pin).—B. H., Attleboro, Mass., (a key for a trunk).  
*For Renting a Flat That Had Been Vacant for a Long Time:* E. B., Cincinnati, O.  
*For Gaining an Important Law-Suit:* G. H., Seattle, Wash.  
*For Other Favors:* N. A. G., Hawthorne, Mass.—A. K., Milwaukee, Wis.—A. B., Cincinnati, O.—C. A. D., Altoona, Pa.—M. A., Denver, Col.

### Monthly Intentions.

That a son may fulfill his duties and become temperate.—To obtain good and steady employment.—Reconciliation of parents.—To obtain good tenants.—Restoration of health.—Grace of perseverance.—That a relative may recover his lost mind.—Conversion of several persons to the Catholic faith.—Cure of sore eyes.—That a young person may avoid evil company.—To know the will of God in the choice of a vocation.—Success in business.—Speedy and successful sale of land.—To obtain a good Catholic companion.—To be cured of a serious affliction.—Just and speedy settlement of several law-suits.—To obtain money due.—Conversion of a father.—Success for a traveling salesman.—Means to pay debts.—Conversion of a mother and sister.—To become more studious and avoid evil companions.—For good crops.—Grace of temperance for many persons.—Protection against fire and storms.—Recovery of some valuable articles.—A safe confinement.—Many special spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the statue of S. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—The Conversion of sinners.—The Poor Souls.

### Days of Indulgences in September.

On the 4th. St. Rose of Viterbo, Virgin III. O.  
 On the 8th. Nativity of the B. V. Mary.—**General Absolution.**  
 On the 13th. St. Veronica of Juliano, Virgin II. O.  
 On the 17th. Feast of the Sacred Stigmata of our holy Father St. Francis.  
**General Absolution.**  
 On the 18th. St. Joseph of Cupertino, Conf. I. O.  
 On the 24th. St. Pacificus, Conf. I. O.  
 On the 27th. St. Elzear, Conf. III. O.  
 On the 29th. St. Michael, the Archangel.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Ponti.

### Monthly Patron: ST. ELZEAR.

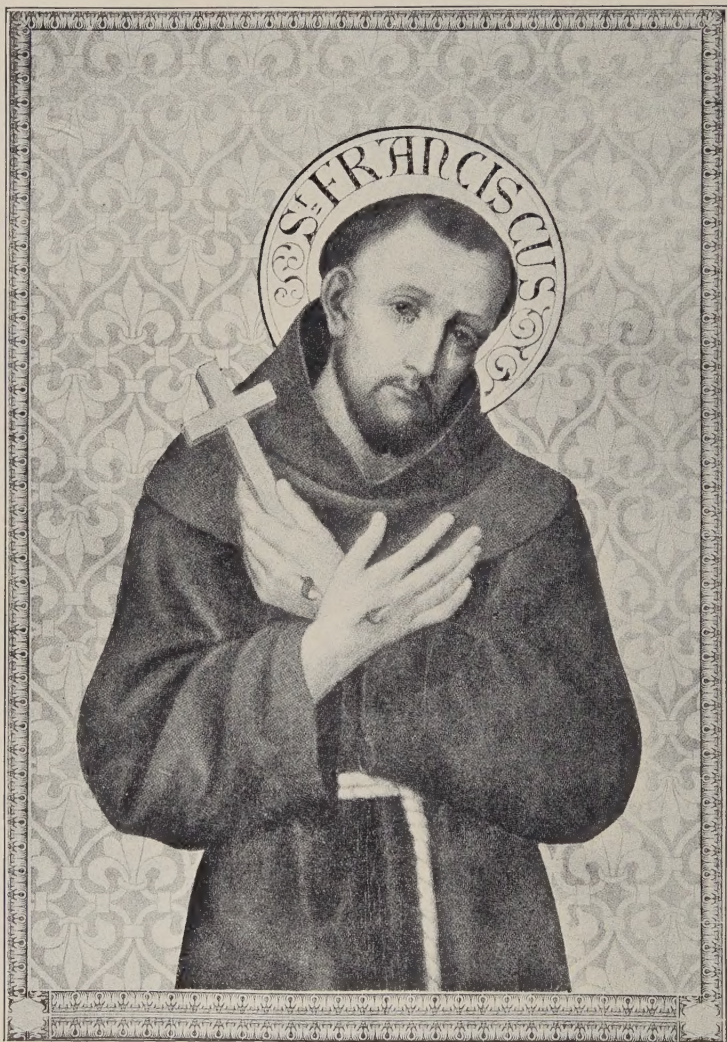
### Obituary.

Of your charity pray for the repose of the soul of MISS MARY WALSH, who passed to her eternal reward March 19, 1910, at Burlington, Ia., aged 77 years. She was an exemplary Catholic, a devout client of St. Anthony, and subscriber to our MESSENGER.—JOHN J. MARAZZI, JR., who departed this life August 7, 1910, at Cincinnati, at the age of 49 years. He was a devoted Catholic and highly respected citizen.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!







ST. FRANCIS IN PRAYER.